



RESEARCH ARTICLE

THE LINK BETWEEN SWEDAVAHA STROTAS AND JWARA: A COMPREHENSIVE STUDY

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Abstract

The concept of *strotas* in Ayurveda denotes the subtle channels responsible for the transportation of various substances within the body. Among them, *Swedavaha strotas* play a vital role in thermoregulation and excretion of sweat. The *Mulasthana* (root) of these channels are *Meda Dhatu* (fat tissue) and *Loma Kupa* (hair follicles). Factors such as excessive exercise (*Vyayama*), overexposure to heat (*Atisantapa*), irregular exposure to hot and cold, and emotional disturbances like anger, grief, and fear can vitiate these channels. This study explores the interrelationship between *Swedavaha strotas* and *Jwara* (fever) as described in classical Ayurvedic texts.

Methodology: A comprehensive review of *Charaka Samhita*, *Sushruta Samhita*, *Ashtanga Hridaya*, and modern research articles was conducted to analyze the anatomy, physiology, and pathology of *Swedavaha strotas* and their role in *Jwara*.

Objectives:

strotas – To explore the concept of particularly *Swedavaha strotas*, as described in classical *Ayurvedic*.

- To analyze the causes (*Nidana*) and symptoms (*Lakshana*) of *Swedavaha strotas Dushti* in relation to *Jwara roga*.
- To compare and correlate *Ayurvedic* explanations of *Swedavaha Dushti* with modern scientific understanding.
- To identify and evaluate traditional *Ayurvedic* treatment strategies for managing *Swedavaha strotas Dushti* and *Jwara roga*.
- To propose an integrative approach combining *Ayurveda* and contemporary physiology for *Jwara*.

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Results and Discussion: *Swedavaha strotas* regulate body temperature, maintain skin health, and remove metabolic waste. Their dysfunction leads to impaired sweating, heat retention, and toxin accumulation, which manifest as *Jwara*. Since *Pitta Dosha* governs heat and metabolism, its imbalance obstructs *Swedavaha strotas* and *Rasavaha strotas*, causing internal heat buildup and fever. Ayurvedic management emphasizes restoring channel patency, balancing *Doshas*, and promoting detoxification through *Swedana* and *Deepana-Pachana* therapies. Thus,

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Swedavaha strotas play a pivotal role in the pathophysiology and management of *Jwara*, aligning with modern concepts of thermoregulation and fever mechanisms.

Introduction

In *Ayurvedic* classics, the term *Strotas* refers to the macro and micro channels that operate throughout the living body. The word *Strotas*, derived from the root “*su stravane*” meaning “to filter or to permeate,” signifies channels that facilitate the flow and transformation of vital substances. These channels are not merely gross anatomical structures but also subtle pathways responsible for maintaining physiological balance. *Strotas* are considered the *sūkṣma* (minute) channels through which nourishment, transformation, and transportation of *Dhātu-s* occur. Each *Strotas* has a specific function—such as carrying nutrients, regulating fluids, enabling respiration, or facilitating excretion. When functioning properly, they maintain equilibrium and support health; however, any obstruction, depletion, or derangement in these channels leads to pathological changes. The significance of *strotas* lies in their role as sites of metabolism, seats of disease origin, and areas of diagnostic importance, often indicated by specific red-flag symptoms described in the classical texts. Understanding *Strotas* is therefore essential for identifying the root of diseases and planning effective treatment. Thus, they serve not only as structural and functional units of the body but also as focal points in the diagnosis, prevention, and management of disorders in *Ayurveda*.

Aim and Objectives:-

Aim:

To study and understand the physiological and pathological aspects of *Swedavaha Srotas* in *Ayurveda*, its role in and its association with *jwara roga*, with a focus on integrating classical *Ayurvedic* concepts with modern physiological insights for a holistic approach to diagnosis and management.

Objectives

- *Strotas* – To explore the concept of particularly *Swedavaha Strotas*, as described in classical *Ayurvedic* literature.
- To analyze the causes (*Nidāna*) and symptoms (*Lakṣaṇa*) of *Swedavaha Strotas Duṣṭi* in relation to *Jwara Roga*.
- To compare and correlate *Ayurvedic* explanations of *Swedavaha Duṣṭi* with modern scientific understanding.
- To identify and evaluate traditional *Ayurvedic* treatment strategies for managing *Swedavaha Strotas Duṣṭi* and *Jwara Roga*.
- To propose an integrative approach combining *Ayurveda* and contemporary physiology for *Jwara*.

Materials and Methods

The study was conceptually organized utilizing literary analysis of both contemporary and classical sources. The concepts in the title were assembled from contemporary textbooks, *Ayurvedic* literature, a variety of scientific periodicals, the internet, and analytical comparison. Following this comparative analysis, the key findings of the study were concluded using a logical approach.

Concept of *Swedavaha strotas*

In *Ayurveda*, *Swedavaha strotas* are described as the channels responsible for the production, transportation, and excretion of sweat (*Sweda*). They form an essential system for maintaining the balance of body temperature and expelling waste through perspiration. Structurally, they are considered to include the sweat glands (*Sweda Granthi*) and the skin pores (*Romakūpa*), which act as outlets for sweat. The word itself reflects its function: *Sweda* means sweat, *Vaha* means carrying, and *strotas* means channels. Thus, *Swedavaha strotas* can be understood as the channels that carry and eliminate sweat from the body. In modern terms, *Swedavaha strotas* correlate with the sweat glands and their role in maintaining fluid balance and regulating body temperature, highlighting their importance in both health and disease.

Moolasthan of *Swedavaha Srotas*:

According to *Charaka*; Moolasthan of *Swedavaha Srotas* -

- *Meda* – Fat tissues
- *Lomakoopa* – Small pores of skin

Dushti Hetu (Causes of vitiation of *swedavaha strotas*):

The channels get vitiated due to

Vyayamata – Excessive exercise

Ati-Santapata – Exposure to heat

Shitoshnaakrama Sevanata – Intake of non-judicious cold and hot foods at a time

Krodha – Excessive anger

Shoka – Excessive grief

Bhaya – Excessive fear

❖ **Dushtilakshan (Characterstics of vitiation of swedavahastrotas)**(cha.chikitsa 5/8).

The Dushti Lakshanas of Swedavaha Strotas were as follows:

Aswedanam – Lack of sweating

Atiswedanam – Excessive sweating

Parushata – Roughness of the skin

Atishlakshana – Excessive smoothness of skin

Anga Paridaha – Burning sensation in the body

Lomaharsha – Horripilation

Jwar

Cardinal feature

The clinical features invariably associated with jwara are the feeling of heat or increased body temperature and discomfort in body and mind. Jwara afflicts the whole body including mind and sensory organs in all living beings.

Jwar nidan (cause)

The origin of jwara resulted from the ferocious wrath of Rudra (Lord Shiva). The improper and excessive application of Sneha, etc., any kind of blow, the presence of any other affection in the organism, suppuration (of an existing boil or ulcer in the body), over-fatigue, any process of physical waste, indigestion, introduction of any extraneous poison or poisonous matter into the system, infringement of any habitual rule of diet and conduct, the sudden change or contrariety of seasons, the smelling of any kind of poisonous herb or flower, grief, the malignant influences of inauspicious stars or planets (at the time of birth), dynamics of deadly incantations or charms, curses (from Brahmanas and superiors), any fancied dread or anxiety, effects of miscarriage or untimely parturition, injudicious conduct of life on the part of a woman after delivery, and the first accumulation of the milk in the breast (after delivery) are the causes which lead to an attack of fever, the derangement and aggravation of the fundamental vital principles (Doshas) of the body being the existing origins of jwara.

Jwara lakshna

Sweda Avarodha – obstruction to perspiration. *Santapa* (Deha, Indriya and Mana Santapa) – Rise of temperature. *Sarvanggrahan* – Pain and stiffness all over the body

Jwara samprapti (pathogenesis)

The three *dosha* individually or in combination aggravate and spread through the *Rasa Dhatu* and dislodge the *Jatharagni* from its own place. In addition to their heat, the heat of *Jatharagni* is also supplemented which causes increase in body heat. Due to this, channels (mainly *Rasavaha*, *Swedavaha*) get obstructed by the imbalanced *dosha*. This leads to further increase in body temperature which is the classical symptom of *Jwara*.

Comparison of Jwara roga nidana with Swedavaha Srotodushti Karana

Table 1: As according to dosha explained in jwara and swedavahstrotas dusti we can compare following nidans

<i>Jwara</i>	<i>Swedavaha strotas dusti</i>
<i>krodh ,shok ,bhaya</i>	<i>manobhutabhishankaya</i>
<i>Rituviparyay</i>	<i>Shitoshnaakrama sevanata</i>

Table 2: Comparison of Lakshana of jwara with swedavaha Srotodushti

<i>Jwara</i>	<i>Swedavaha strotas dusti</i>
<i>swedavrodh</i>	<i>aswedanam</i>
<i>santap</i>	<i>Angaparidaha</i>

Table 4: *Samprapti Ghataka*

<i>Dosha</i>	<i>Tridosha with dominant Pachak pitta, Kledaka Kaph</i>
<i>Dushya</i>	<i>Rasa</i>
<i>strotas</i>	<i>Svedavaha, Rasavah</i>
<i>Srotodushti Lakshan</i>	<i>Sang -Vimargaman</i>
<i>Adhistan</i>	<i>Aamashay (nabhistanantre)</i>
<i>Aashaya</i>	<i>Aamashayotha Vyadhi</i>
<i>Swabhava</i>	<i>krichasadhya</i>

Modern view on jwara rog:

Once the temperature increases, hypothalamic set point is raised, neurons in the vasomotor center are activated and vasoconstriction commences. The process of heat conservation (vasoconstriction) and heat production (shivering and non shivering thermogenesis) continue until the temperature reached to normal point. Loss of heat by sweating and vasodilation continues until the blood temperature at the hypothalamic level matches the lower setting. When sweat secretion increases, more water is lost from skin along with heat.

Modern view on sweda:

The word *sweda* is derived from the verb *svid* meaning exudate or perspiration from the body parts as a result of *gharma* or heat. The terms like sweating, sweat, perspiration, warmth, vapor, steam etc. *Sweda* is a part of water or watery exudate within the entire body excreted through the hair pockets (*lomakupa*). It is closely regulated by heat in the body (*ushma*). *Sweda* is formed during the metabolism of *medadhatu* and as part of water/fluid component (*udaka*) in the body.

Swedavaha srotodusti Chikitsa:

The treatment of *swedavahstrotas dusti* is based on the management of fever (*Jwaravyadhi*).

Management principle of jwara:

Langhana (fasting), *Swedana* (fomentation), *Kala* (waiting period of eight days), *Yavagu* (medicated gruels) and *Tikta Rasa* drugs (drugs having bitter taste) and all digestive enhancers of *Avipakva Dosha* (untransformed) are prescribed in the *Taruna Jwara* (the initial stage of Jwara).

Langhana – proper fasting (according to constitution) digests *Ama* by increasing digestive fire, reduces vitiated *Doshas*, creates lightness in body, reduces fever and increases strength of the patient.

Swedana – although fever is the result of vitiation of *Pitta*, mild sudation is always helpful for detoxification of *ama*.

Kala – usually *Ama* gets detoxified in 6–7 days, later on herbs having *Deepana* and *Pachana* should be given. Although this time will differ from patient to patient.

Yavagu – after detoxification, patient should be given hot soup of rice (*Yavagu*). This can be medicated with rock salt and black pepper. By drinking this medicated soup, *agni* increases and thirst is destroyed.

Tikta Rasa – bitter herbs are good *ama* detoxifying agents. *Tikta Rasa* contains elements of *Vayu* and *Akasha*. They help to increase *Agni* and destroy *ama*.

Role of jwar chikitsa in treatment of swedavaha strotas dusti:

"Without *Pitta*, there is no heat; and without heat, there is no fever. Therefore, in all types of fevers, one should avoid actions that aggravate *Pitta* —especially in fevers dominated by *Pitta*, these actions must be avoided even more strictly." There is a close or concomitant relation between *Pitta Dosha* and *Sweda*. This indicates the anatomical and

physiological relation between the two components. These possess similar causes of vitiation, similar lines of management, and similar patterns of disease affliction. Thus, the line of management of *Pitta* ailments is in concordance with the management of *Sweda*-related disorders. As both the entities, i.e., *Sweda* and *Pitta*, are related to the component of heat in the body (*Ushma*), these are closely related, like *Pitta Dosh* takes abode in *Sweda* (*Ashraya-Ashrayi Sambandha*). The clinical features invariably associated with *Jwara* are the feeling of heat or increased body temperature and discomfort in body and mind. *Jwara* afflicts the whole body, including the mind and sensory organs, in all living beings. The origin of *Jwara* resulted from the ferocious wrath of *Rudra* (Lord Shiva) became very angry due to the insult done by *Daksha* and since the breath of the angry Lord *Rudra* is the cause of fever, *Acharya* believe that fever is naturally *Pittaja* (bile-dominant). Because *Acharya Charaka* has also said that bile (*Pitta*) is aggravated due to anger, etc., hence, in all types of fevers, treatment that reduces bile should be done.

Significance of *Swedavaha strotas* in the Pathogenesis and Management of *Jwara Roga*:

In Ayurvedic physiology, *Swedavaha strotas* are the channels responsible for the production and excretion of *Sweda* (sweat). These channels originate from *Meda Dhatu* (fat tissue) and *Roma Kupa* (skin pores), and are essential for maintaining body temperature and eliminating metabolic waste. Their proper functioning supports thermoregulation and helps preserve internal homeostasis.

In the context of *Jwara Roga* (fever), the role of *Swedavaha strotas* becomes particularly significant. Fever is primarily caused by the vitiation of *Pitta* and *Vata Dosh*, leading to elevated body temperature and systemic imbalance. When *Swedavaha strotas* are vitiated (*Srotodushti*), symptoms such as *Asvedanam* (absence of sweating), *Atisvedanam* (excessive sweating), *Daha* (burning sensation), and *Lomaharsha* (horripilation) may occur. These signs reflect impaired sweat regulation and contribute to the progression and severity of fever.

Understanding the status of these *strotas* is crucial for both diagnosis and treatment. Ayurvedic management focuses on restoring their normal function through therapies such as *Langhana* (lightening therapy), *Svedana* (sudation therapy), and *Srotoshodhana* (channel purification). These interventions help regulate body temperature, facilitate toxin elimination, and support the body's natural healing mechanisms. Thus, *Swedavaha strotas* serve as a key diagnostic and therapeutic focus in the pathogenesis and management of *Jwara Roga*.

Discussion:-

In *Ayurveda*, the concept of "*strotas*" refers to the various channels or pathways through which substances circulate within the body. These channels are responsible for transporting nutrients, waste products, and other vital elements, ensuring the proper functioning of the body's physiological processes. *Swedavaha strotas* specifically pertains to the channels responsible for the transportation and regulation of sweat in the body. The term *Sweda* means *udak* and *Vaha* means carrying. *Acharya Sushruta* explained Physiology of *Swedavaha strotas* in *Sharir Sthan*. *Tiryagga Dhamani* – arteries spreading sideward / transversely, along with their respective functions, by these the body is covered like network, bound and pervaded; their openings are attached to hair follicles which carry sweat and replenish *Rasa* inside and outside through them. In modern context *Swedavaha strotas* maintain normal physiology of human body such as thermoregulation, excretion and protect skin. The *Swedavaha strotas* are rooted in the *Meda* – Fat tissues and *Lomakoopa* – Small pores of skin. The dysfunction of these channels, due to factors like diet, emotions, and lifestyle, leads to symptoms such as lack of sweating, excessive sweating, roughness of the skin, excessive smoothness of skin, burning sensation in the body, horripilation. This dysfunction is intricately connected to the imbalance of *Vata* and *Pitta doshas*. The vitiation of *Swedavaha strotas* is the cause of the pathophysiology of *Jwara Roga*.

Conclusion:-

Most of the *Swedavaha strotas Dushti Karana* are described under the *Jwara Roga Nidana* in the classical texts of Ayurveda. This indicates a very close relationship between the vitiation of *Swedavaha strotas* and the pathogenesis of *Jwara*. In the present context, the study of *Swedavaha strotas Dushti* holds great importance as it provides a deeper physiological understanding of the fever process. Sweat (*Sweda*) is considered an important *Mala* of *Meda Dhatu*, and its proper excretion through the *Swedavaha strotas* maintains body temperature and fluid balance. During fever, when the *Dosh*s—particularly *Pitta*—get aggravated, the normal functioning of these channels becomes disturbed. Excessive sweating (*Atisweda*) leads to increased loss of water and electrolytes along with body heat, whereas absence of sweating (*Asweda*) indicates obstruction in the channels and impaired thermoregulation.

From a modern perspective, sweating acts as the body's natural cooling mechanism, helping to dissipate excess heat and restore homeostasis. Thus, perspiration plays a key role in reducing raised body temperature during fever. Understanding the *Dushti Lakshanas* of *Swedavaha strotas* not only explains the symptomatology of *Jwara* but also provides valuable insights for its management. Therefore, maintaining the functional integrity of these channels is essential for restoring balance and supporting recovery in febrile conditions.

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